



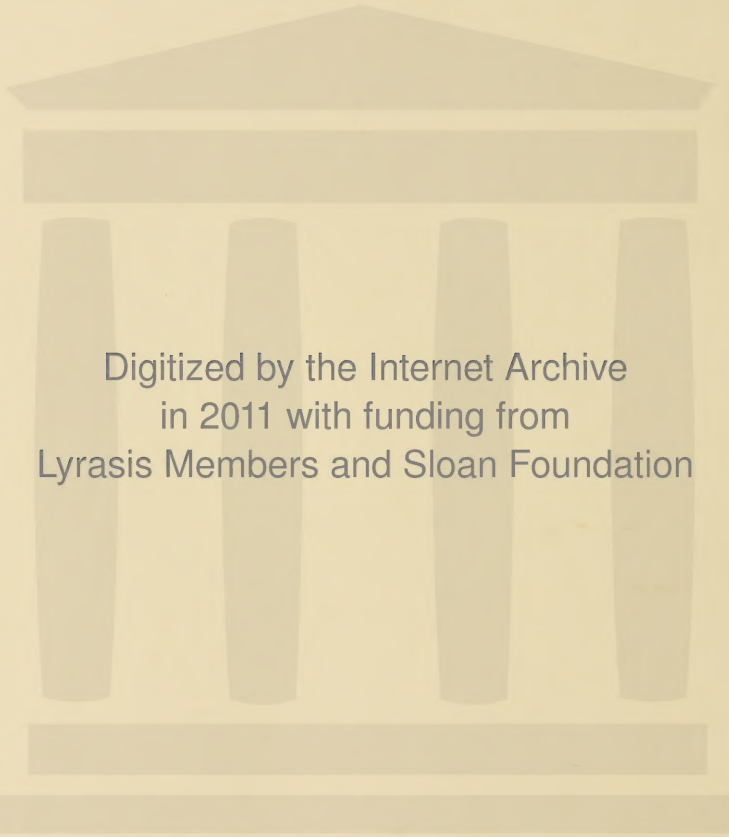
Elder Willis Burns
mercedes 1843

Vol. 1
Official File
Birmingham Baptist
Association.

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Elyton - in constitution
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MINUTES

OF THE

NINTH ANNUAL SESSION

OF THE

CANAAN ASSOCIATION,

OF UNITED BAPTIST,

HELD AT

HEBRON CHURCH JEFFERSON CO., ALA.

COMMENCING ON SATURDAY, SEPT. 9th 1843.

In pursuance to adjournment the Association met at Hebron Church in Jefferson County Ala., Saturday the 9th of September 1843.

The introductory sermon was preached by Elder J. Byers, from Mark I: verses 2, 3.

Letters from different churches being called for, were read and their delegates entered: after which the Association proceeded to business.

1. Chose by ballot Elder J. Byers Moderator, John Truss recording; and J. Waldrop corresponding Secretary.

2. Adopted the rules of decorum.

3. Invited Ministers of our order to seats in the Association.

Letters of correspondence being called for the following were received, viz: Letter and minutes from the Coosa River Association by Elder J. Truss, and J. Kidd: Letter from Union.

Letter and minutes from Tuscaloosa Elders W. Burns and B. Oswald. Letter and minutes from Liberty. Letter from Mulberry by Elder J. Sangsing and J. Holcombe.

Appointed E. Wood Treasurer.

6. Appointed corresponding messengers to the following Associations, viz: To the Coosa River, brethren H. Cox, A. McDonald and H. B. Moore—brother T. F. Waldrop to write. To the Union, brethren Isaac Ellege and R. A. Jones—brother Jones to write. To the Mulberry, R. Wood and E. King—brother M. J. Peters to write. To the Tuscaloosa, brethren Isaac Ellege, A. J. Waldrop and A. Lee—brother A. J. Waldrop to write. To the Liberty brethren, A. McDonald, J. Alfred, J. P. Her-ring and T. F. Waldrop—brother C. Deavors to write.

7. Appointed brethren H. Cox, R. Wood, A. McDonald together with the Moderator and Clerk, a committee to arrange the business of the Association.

8. Appointed J. Timmons and C. Deavors a committee of finance.

9. Appointed T. Franklin and J. Jones a committee on documents.

10. Appointed Elders Burns, Sangsing and McCain, in connexion with Elder Tate to occupy the stand on Sabbath.

11. Agreed to dispense with the 24th article of the minutes last year.

12. Appointed H. B. Moore and E. G. Cook to receive contributions for the Ministering brethren in attendance.

13. Appointed brethren R. Wood, E. King and E. Wood, Messengers to the State Convention—brother R. Wood to write.

14. Adjourned until half past eight o'clock on Monday.

15. The brethren appointed to occupy the stand on Sabbath preached in the order of their appointment, to a large and attentive congregation.

The word preached seemed to be attended by the awakening and converting power of God—a great many persons presenting themselves as mourners, and a considerable number professing to find Jesus precious to their souls.

Monday, Sept. 11th 1843.

16. The Association met pursuant to adjournment. Prayer by the Moderator.

17. The arranging committee made their report and were discharged.

18. The circular letter prepared by Elder J. Byers was read and adopted.

19. Appointed Elder J. Byers to preach the next Missionary sermon; Elder J. Tate alternate, Elder A. J. Waldrop to preach the introductory sermon to the next Association, Elder J. Tate alternate.

20. The committee reported that they had no business for the consideration of the Association, and were discharged.

21. Appointed A. J. Waldrop to write the next circular from a subject of his own choice.

22. Ordered that the Clerk superintend the printing of the minutes, that 500 copies be printed, that he reserve a copy for each church within the bounds of corresponding Associations, and that he be allowed \$10 00 for his services.

23. Resolved, That the eighth article of the constitution of this Association be so amended, as to change the time of holding the same on Saturday before the first Sabbath in October in each year.

24. Resolved, That brother E. King be requested by the delegates from Shoal Creek Church to forward the book of the Association to the next meeting thereof.

25. The committee on finances made their report and were discharged.

26. Took into consideration the request of Rupe's Valley Church for advice respecting the difficulties therein existing. It is the opinion of the Association that the said church should petition a competent number of sister churches to obtain aid sufficient to form a good strong committee, that the existing difficulties should be fairly laid before them, and that the decision relative thereto should be final.

27. Ordered that the collection taken up on yesterday (being \$9 56½) together with \$20 18¼ the amount failed to get up to the Convention last year, be put to the hands of the Delegates appointed to the same.

28. The next annual meeting of this Association will be held at Liberty church Jefferson County Ala., Saturday before the first Sabbath in October 1844.

29. Appointed correspondence to the following Associations next year, to the Mulberry, E. King and R. Wood E. King to write. To the Tusculum A. J. Waldrop and N. Skelton—A. J. Waldrop to write. To Coosa River, Byers, E. Wood and John Chinnault—John Truss to write. To Union, O. Frazer and A. Lee—A. Lee to write.

30. Resolved, That the thanks of this Association be tendered to the citizens of this vicinity, and particularly the tent makers, for their friendship and hospitality abundantly manifested during the present meeting.

JOSEPH BYERS, Moderator
JOHN TRUSS, Clerk.

NOTE.

The Meeting continued severaldays after the adjournment of the Association. A considerable number made professions of religion, and a good many joined Church.

DEAR BRETHREN:—We present you this year by way of circular, a few remarks on the 11, 12 and 13 verses of ix chap. of Paul's epistle to the Romans:—"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her the elder shall serve the younger; as it is written, "Jacob have I loved and Esau have I hated." To this text with its context, Peter may have alluded when he said that in Paul's writing there were some things hard to be understood which they that are unlearned and unstable wrest as they do also the other scriptures, unto their own destruction." Hence some draw their conclusions on principles of fatality, contending that if "it is not of him that willeth, nor so him that runneth, but of God that showeth mercy," they who are to be saved will be saved, consequently remain careless and unconcerned about it. While others of Arminian views have no use for this text and many others, in the Bible, and when they give any comment upon them endeavor to take their meaning away.

We now remark that the Apostle is contending for justification by faith, and salvation by grace. Read the first eight verses of the IV chap. of this epistle and we presume that all who will read for themselves must admit that our views are correct. As it regards Jacob and Esau, it is admitted by all that Jacob, as clay with the same lump as Esau, was unconditionally elected to be the Patriarch and line of descent from Abraham to Christ, and that the Israelites were exalted to more distinguished privileges than the Edomites and all the world besides. If this idea is correct, and the Apostle has made use of Jacob and Esau as a figure, he

has decided the point that salvation is according to an election of grace and not of works. That this is what he means, is evidently plain from the 5, and 6 verses of the XI chapter "even so then at this present time also there is a remnant according to the election of grace, and if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works it is no more grace; otherwise work is no more work."

We cannot suppose that any person in his senses, and acquainted with the Bible can deny the doctrine of election:—And it seems equally strange that any one should deny the Prescience or Foreknowledge of God, when the Apostle Peter has said so expressly "Elect according to the foreknowledge of God through the sanctification of the spirit unto obedience."—And Paul to the Ephesians, 1st chap. "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." This text makes it sufficiently plain that being "holy and without blame before in love," is not the cause of their being chosen, but the fruits of it—being chosen to that end. This text is in perfect agreement with all the scriptures on this subject. Read Paul to the Romans 8: 29. "Whom he did foreknow he also did predestinate to be conformed to the image of his Son."—Not predestinated after they become conformed, but "to be conformed." See also John 15: 16, "Ye have not chosen me, but I have chosen you. This text does not mean that the Disciples had not chosen Christ, but that he was the first choice, and their choosing him was the effect, and not the cause of his choosing them. See also 1st John 4: 19. "We love him because he first loved us." Read also Romans 9: "It is not of him that willeth, nor of

mitted the oracles of God." If the heathen have as good an opportunity for salvation without the gospel as with it, the Bible and the gospel are of very little value. If they have not, we are unable to justify the Divine economy in his works of Providence and grace on any other principle than the Apostle did, when he said "hath not the potter power over the clay of the same lump to make one vessel to honor, and another to dishonor? Until these mysteries are explained, we feel ourselves at liberty to preach the "Gospel to every creature," and to command "all men every where to repent" and to declare that Christ "is exalted a Prince and a Saviour to give repentance unto Israel," that none can come to Christ "except the Father draw" them, that by "grace we are saved through faith and that not of ourselves it is the gift of God," and that the travail of Christ's soul are saved "according to the purpose of him who worketh all things after the counsel of his own will." The salvation of all that are saved is not a matter of uncertainty with God. The Apostle speaking of the salvation of the Gentiles upon whom the name of the Lord is called, says "known unto the Lord are all works from the beginning of the world." We conclude that the doctrine, that God does not suffer himself to know all things and that those things which relate to the moral agency and free will of his creatures, are only known by him as they take place, is to be numbered with the most absurd and unscriptural ideas. This doctrine, making Jehovah dependant for his omniscience on the actions of his creatures, is not only absurd but derogatory to the Divine glory. Upon what other principle than the foreknowledge of God, could the Prophets have prophesied? Deny this principle, and how could the Psalmist have said of Judas, "he that eateth bread with me, hath lifted up his heel against me." God says of himself "Declaring the end from the beginning,

and from ancient times the things that are not yet done." Isa. 46, 10. Many other texts of the same import might be mentioned.

But some perhaps, are ready to enquire concerning the counterpart of election, viz: reprobation. Let it be remembered that we have not been proving unconditional election, but an election of grace. The phrase "unconditional election," would be as hard to find as that of "conditional salvation." But the doctrine of reprobation is taught in the scriptures. "Reprobate concerning the faith" II Tim. 3: 8, and in other places. The character of the reprobate is made out in the parable of the Tares of the field.—The tares are the children of the wicked one, the enemy that sowed them is the Devil. Cain who slew his brother is said to be of that wicked one. The Saviour told the opposing Jews "Ye are of your father the Devil, and the lusts of your father ye will do." In further proof of this doctrine see II Thess. 2, 10. "And with all deceivableness of unrighteousness in them that perish because they received not the love of the truth, that they might be saved." Read also verses 11, 12,—In our doctrine of election and reprobation, we have nothing like nineteen out of twenty to be damned, do all they can; and one out of twenty to be saved, do what they will. Nor do we have any smiling infants in hell not a span long. We defy any to prove that such doctrine is advanced by us, either from the pulpit or press, by any evidence that would be taken in a court of Judicature. There are some for whom we can make some allowance for saying such things of us. These are they who hear not for themselves, but hear it "proclaimed from the house top by those who are expected to have information. But for them who are better informed, we make no allowance for such base misrepresentations. We believe that all infants dying in infancy are saved

SCALE OF THE CHURCHES.

CHURCHES.	COTTAGES.	PASTOR SUPPLY.	CLERKS.	Funds for Association	Minutes	Total,	Dead.	Restored.	Excluded.	Dismissed.	Rd by Lr.	Baptised.
KIMARA,	Jefferson,	J. Waldrop,	W. H. Wood,	50	115	2	1	2	4	1	5	1
HERRON,	"	"	W. P. Herring, ...	15	110	3	1	2	1	10	3	5
PATHE'S CREEK,	Trusdoo,	E. Mel,	R. Stone,	25	51	1	2	1	2	1	3	1
HARMONY,	Shelly,	A. Mond,		50	16	1						
SHADY GROVE.	"	W. Rogers,		10	38	1						
BETHL.	St. Clair,	R. Rsey,	Thos. Kimbrell, ..	50	50	1	1	1	2	9	1	6
FRIENDSHIP,	"		T. Chenault,	50	56				5	17	5	17
GOOD HOPE.	Jefferson,	W. Hulsey,	S. Crow,	10	45				2	2	2	5
SALEM,	"	A. J. Waldrop, ...	D. Cannon,	65	43	2	1	1	1	1	1	7
UNION,	"	Jam. Grimes,	R. H. Erwin,	50	59	1	1	1	1	1	1	1
SULPHUR SPRING,	"	H. Smith,	R. C. Rockett, ...	00	16	1	1	1	1	1	1	1
MUD CREEK,	St. Clair,		T. F. Waldrop, ...	00	33	1	1	1	5	1	1	1
CEDAR GROVE,	Jefferson,	A. C. Thomason, ..	M. J. Parsons, ...	75	30	1	1	1	1	1	1	1
SARDIS,	"		I. A. Moor,	50	10							
ROOD'S VALLEY,	"		A. H. McLane, ...	50	37				7			
BIG CREEK,	"		Wm. Shanblin, ...	15	27							
FRIENDSHIP,	"		David Franklin, ...	10	24	1	1	1	1	1	1	1
MOUNT ZION	St. Clair,	Jar. Grimes,	Henry Riggs, ...	10	13	2	1	1	1	5	3	3
CENTRAL,	Jefferson,	A. Montgon,	D. T. Praytor, ...	00	47	1	1	1		6	2	8
ROCK CREEK,	"	H. G. Smith,	A. C. Waldrop, ...	00	91	1	1	1	1	2	2	2
NEW BETHEL,	"	N. B. Hulsey,		00	51	1	1	1	1	1	1	1
CANABA,	"	A. J. Waldrop,	John Truss,	00	3				3		2	6
CANAN,	"	W. T. Rogers,	John Dickey,	40	47	1	1	1	1	1	2	1

